The Western Luminary.

PUBLISHED WEEKLY.—THOMAS T. SKILLMAN, EDITOR, PRINTER AND PROPRIETOR.

No. 24.—Vol. V.] LEXINGTON, KY. WEDNESDAY, DECEMBER. 10, 1828. [Whole No. 232

TERMS OF THE LUMINARY.

Two Dolls. per ann. if paid in 6 months.
Two dolls. & 50 cts. at the end of the year
All subscriptions to continue till paid up.
All Communications must be post paid.

RELIGIOUS.

FROM THE HOME MISSIONARY.

From the Rev. J. M. Ellis, Jacksonville, Morgan Co. Illinois, Sept 25, 1828, to the Corresponding Secretary.

MY DEAR BROTHER,—

I think I mentioned in my last, the addition to our church, on the last Sabbath in July, of fourteen members, present number twenty-nine. Since that time our prospects have been increasingly encouraging. I mentioned also that the church in Jacksonville was engaged in building a parsonage house, on account of the very high rent, occasioned by the rapid growth of the place. The church, I believe, is perfectly unanimous in all its proceedings. Nothing desirable can exceed the kind attention paid to me and my family. The sum engaged for my support, is $150—probably more, principally in produce. I have strong confidence, that it will not be long, if the Lord succeeds his work, as there now seems reason to believe, before your society will be relieved. *Now* certainly the people seem ready to do every thing that could reasonably be desired. Building the house is a heavy burden, with all their other pressing business, where every thing is to be begun anew.

In the engagement made with the people, I have reserved one Sabbath in four, to preach occasionally in other parts of the county, and to visit the churches in the neighboring counties.

In compliance with repeated solicitations, I went on the 8th of Sept. to Canton, Fulton Co. (75 miles N. W. of Springfield) and returned in 17 days; during which time I rode in all, going and returning, 234 miles—preached 13 sermons—5 in Fulton, 8 in Sangamo—constituted a church in Fulton, of 9 members, (several absent on business who will join the next opportunity)—administered the sacrament three times, twice in Fulton Co. in Canton and Lewiston, the county seat, and once in Sangamo Co. Baptised six adults and five children, (seven were added to the church in Sangamo) and attended six prayer-meetings.

Never have I felt my hands more effectually sustained by prayer, and never has the prospect, *could we have the aid desired*, appeared so encouraging as now. Since January, I have received to our communion, in the different churches, more than sixty members. The anxiety to obtain preachers of our denomination, is expressed in language of the most earnest entreaty. —In Fulton county, two men are ready to engage $50 each, for the first year. Fulton Co. is a very desirable place, both for health and for various other advantages for new settlers. Half the people are from N. England and N. York. The health of the county is certainly excellent; and it seems destined in a few years to stand among the first in the state. At least five or six Missionaries are imperiously needed in Illinois.

A SEMINARY OF LEARNING

Is projected, to go into operation next fall. The subscription now stands at between 2 and $3,000. The site is selected in this county, Morgan, and the selection made with considerable deliberation, by a committee appointed for that purpose; and is one in which the public sentiment perfectly coincides. The half quarter section purchased for the site, is certainly the most delightful spot I have ever seen. It is about one mile north of the celebrated Diamond Grove, at the east end of Wilson Grove, on an eminence overlooking the town and country for several miles around.

The object of the Seminary is popular, and it is my deliberate opinion that there never was in our country a more promising opportunity for any who desire, to bestow a few thousand dollars in the cause of education, and of Missions. The posture of things now is such, as to show to all the intelligent people, the good effects of your society, and to secure their co-operation in a happy degree in all the great benevolent objects of the day. IF SUCH AID CAN NOW BE AFFORDED in the objects above mentioned.

—

From Rev. Lucius Alden, Aurora, Dearborn Co. Indiana, Oct. 22. 1828.

"In my last, I gave some account of the progress of Sunday Schools in this vicinity. Since then, three other Schools have been organized, which make, as near as we can calculate, in all, not less than 2,000 members connected with these institutions within a circuit of about 15 miles around this place.

We have recently made provision for establishing a depository of books of the A. S. S. Union. Their publications, to the amount of about $80 have been received, and are now offered for sale in this place.

I have still continued to devote considerable attention to this object, and I have reason to believe that my labors have been greatly blessed.

In August, at a numerous and respectable meeting in this county, a Society was formed for the promoting of Temperance. Sound sentiments on that subject are gaining ground among our citizens."

Mr. Alden preaches statedly in Aurora, Union township, Landolph township and Cæzar Creek township; where his labours have been attended with some encouraging success. *Ib.*

ENCOURAGING PROSPECTS IN OHIO.

Revival in Gallipolis.

Mr. Pomeroy gives us the following, in addition to what was published in the last No. of the Missionary, of the revival in Gallipolis.

The good work of grace in this place still goes on. Between 60 and 70 now indulge the hope of having passed from death unto life.

The Rev. Mr. Cole sent to this Co arrived in Sept. is very acceptable, and has the prospect of great usefulness The same may be said of Rev. Mr. Brainerd, in Scioto county. *Ib.*

—

From Rev. Samuel Bissell, Twinsburg, Portage Co. Ohio, Sept. 24, 1828.

Monthly Concert, and other meetings for prayer and conference, have not been neglected. Meetings on the Sabbath have uniformly been well attended, and by increased numbers. Seventeen were added to the church on the 2d Sabbath of August. At that time, and since, there have been 14 baptisms, 5 of which are adults. *Ib.*

—

From Rev. William Page, Ann Arbour, Michigan Territory, Oct. 7, 1828.

The condition of this people is very much improved since they began to share in your benefactions. When I came here, the church consisted of 23 members. It now embraces nearly 70. It then had no place of worship. It now has the prospect of enjoying one in a few weeks entirely completed. *Ib.*

—

From Rev C. Hoover, Southwark, Philadelphia, Nov 7. 1828.

We have not been laboring without encouragement since my last report. At the last communion (2d Sabbath in Oct.) 16 persons were added to the communion of our church. What rendered this addition particularly interesting, was that eight of the persons are heads of families—four husbands with their wives.

Since the last communion, 16 or 17 persons have professed repentance, and our meetings are solemnly and well attended; and an unusual degree of feeling and heart-searching seems to have obtained among our professors. *Ib.*

—

From Rev. Elihu Mason, Sheridan, Chataque Co. N. Y. Nov. 3, 1828.

"Particulars of the great things which God is doing for this people, I cannot now give; but will only remark, that the house of God is filled with deeply anxious and attentive hearers. Between 30 and 40 already rejoice in Christ Jesus, and more are anxiously inquiring what they must do to be saved." *Ib.*

COTTON MATHER A DISTRIBUTOR OF TRACTS.

The name of Cotton Mather is known, wherever the history of New-England is read. He was a great reader and a good scholar, a pious, devoted minister of Christ, loving his Master and his work, and a sincere friend to his country, exerting himself industriously and to the utmost in *doing good*. This character is duly appreciated at the present day, on both sides of the Atlantic. Nor is it practicable to ascertain how instrumental he was in bringing forward what we, too fondly perhaps affect to call "the age of benevolence." At least, beside some account of his literary apparatus, the following extract from a manuscript of his, addressed to his son, will show us that the distribution of religious Tracts is no novelty. He lived between 1663 and 1728.

"I had, from my childhood, employed at least a tenth of what money I got, in pious uses; and now I had a considerable quantity of money coming in, I employed much more than a tenth in such uses. My son, do you always devote a tenth of your gains unto the special service of our great Melchisedeck, the Lord Jesus Christ, I earnestly exhort you, and advise you: and you shall be no loser by it, I assure you.

"But what I have here to note, is, that one of the first contrivances for the glorifying of the Lord, which I recorded, was, *to spend much in buying of good books to give away.*

"How many hundreds, yea, how many thousands of good books I have thus given away, I cannot reckon. I suppose I have given away near a *thousand* in one year.

"But I will observe two things unto you, my son, upon it.

"One observable is this. While I gave away *small books* unto others, God gave *great books* unto me. I mean that I had a secret and a wondrous blessing of God upon my library. A good library was a thing I much desired and valued; and by the surprising providence of God, it came to pass, that my library, without my pillaging of your grandfather's, did, by cheap and strange accessions, grow to have, I know not how many more than *thirty hundred* books in it; and I lived so near your grandfather's, that *his*, which was not much less than *mine*, was also in a manner *mine*. This was much for a *Non-Conformist* minister.

"Another observable is this. While I was giving away good books written by other men, I had all along a secret persuasion that a time would come, when I should have many books written by myself, likewise to give away. And I have lived since to see this persuasion most remarkably accomplished. * * * All I will say is, that no *Non Conformist* minister now surviving in the nation hath had so many."—*Spirit of the Pilgrims.*

SABBATH SCHOOL LIBRARIES.

From the American S. S. Magazine.

Mr. Editor—Some weeks since, while travelling in a distant part of our country, I was pleased with a visit spent at the house of a plain and pious farmer. He had a family of children around him, from whom I learned many pleasing things respecting their Sabbath Schools. The father spoke particularly on the advantages of Sabbath School libraries, and of the great privileges which children enjoy at the present day: "And not only children," said he, but grown people. I feel that I am growing young again, when I get hold of a Sabbath School Book. There is so much good sense in these books, that men may read as well as children." After the evening was spent, I was conducted into a bedroom and left to myself. I found, on an old table, a Sabbath School library book, the cover of which was nearly worn off. As I took it up, I heard a voice, and either the book itself gave me the following narrative, or else I imagined it.

The History of a S. S. Library Book.
By Itself.

"I was once a bundle of white paper in Philadelphia: the printer seized me, and placing me, sheet by sheet, in a large dark machine, I soon came out completely printed from top to toe. Before I had time to breathe, I was hurried into the binder's shop. There I was cut into leaves, and received a handsome covering of marble paper and a red morocco back. In a day or two I found myself piled up, with hundreds bound like myself, in the bookstore. Here I thought I should have some rest: but no; in less than one week I was packed, with a large parcel of my companions, into a box, very much in the shape of a coffin, and I began to think that none of us would ever see the light again; but instead of putting us in a grave, we were hurried off to a steamboat, and after being shifted two or three times, and hearing the hissing of steam and the croaking of machinery for two or three days, we found, by the stillness of the boat, that we were on a canal. Here we rode silently for several days, when we were taken out and jolted in a wagon for a day or two. At length, the wagon drew up to a store in a little village, and I heard a man say, 'safely arrived, at last.' We had scarcely got into the store before the lid of the box was knocked off, and all of us taken out and placed up neatly on a case of shelves. Though we were small, yet I can assure you, we made no mean appearance to the villagers, many of whom came in to look at us.

"The very next day, a plain old farmer came in, with a pair of saddle-bags on his arms. 'Well,' said he, 'we have raised ten dollars to procure a library for our Sunday School: have you any good books?' 'O yes,' replied the store keeper; 'we have just received a fresh supply from Philadelphia; and you can have your choice.' So he began to look at the books, and it so happened that I was the very first one he took down: after looking at the picture, and reading the titles of a few chapters, he laid me down on the counter, saying, 'We'll have that for one.' He went on selecting, until he had laid out a hundred and seventeen volumes, the full worth of the ten dollars. We were then packed up in two bunches and carefully placed in the saddle bags, and were soon on a brisk trot, 'over hill and dale.' Just in the evening, we found ourselves again spread out on the farmer's table, and half a dozen children looking us over with as much interest as if we had come from the upper world. 'Here, Jenny and Mary,' said the old farmer, 'here is some brown paper, and these books must be covered and marked before they are carried to the school.' Accordingly, before ten o'clock that evening, we were all neatly covered with brown paper, and numbered, and a catalogue of our names and numbers was written in a little blank book.

"The next Sabbath we were all carried to the school, and distributed among the scholars. Here we separated for ever. Though we all stay in the same neighborhood and visit the same families, yet we seldom see each other, and never more than two or three of us meet at the same time in a family.

"The first Sabbath, my lot fell to a little girl, of a poor family. As soon as school was out, she went home with nimble feet. The moment she reached the door, she exclaimed, "Oh, mother! see what I have got,' 'here's a library book I must keep it a week, and carry it back again and get another.' 'It is pretty,' said the mother, 'but then, my daughter, it is not the prettiness of a book that makes it good. I must know what kind of a story it tells before I can say I am pleased with it.'

"The little girl sat down and read to her mother about a dozen pages. 'That's a good book, said the mother, 'but you can have time to read it during the week; you must now look to your Bible lesson for next Sabbath.' I was then carefully laid up in one corner of the cupboard, and rested till the next morning, at day-break, when I felt the little girl's hand. Before breakfast time, she had read all but four pages. Her mother commended her, but told her there was nothing so good as to learn a thing *perfectly*, and said she might read the book again. Before the week was out, she read me twice more, in the hearing of her mother.

"The next Sabbath, I was carried again to the school, and given into the hands of a little boy who belonged to a wealthy family, whose father was a colonel withal, and a man of some importance in the town. James carried me home and said nothing to his father or mother, but went into the kitchen, and sat down with his little sisters, reading. They all became much interested, as well as old Katy, who sat in the corner, listening. Soon the father passed through the kitchen, and seeing how engaged the children were over the book, said, 'What have you got there, James?' 'A Sabbath School book,' answered the boy. 'Aye!' said the father, and passed on. He was one of those men who had no objections to Sabbath Schools, but who did not think so highly of them as to devote any of his own time to promote them. His curiosity was somewhat excited, however, by seeing his children so much engaged over the book. After supper, he said to his son, 'James, bring that book which you were reading.' James accordingly brought it, and the father sat and read in the hearing of his wife, until he had read the whole. He closed the book. 'Well,' said he, 'this is an interesting book; I did'nt know that the Sabbath School published any books but primers, catechisms, and Testaments.

"Before the week was out, the colonel read me through a second time; and there was not one in the house who had not either read or heard read, every page. Just as James was starting the next Sabbath for school, his father asked, 'Have they any more reading books at the school?' 'O yes,' said James; 'they have a whole library, and I expect to change this and get another.' 'Well,' said the colonel, 'here's a dollar; give it to your superintendent, and tell him it's to go towards the library;' and away went James with a glad heart.'

"On this Sabbath, I was carried home by the minister's daughter. As he had gone some distance that afternoon, to visit a neighboring school, I did not see him until Monday morning. As soon as breakfast and prayers were over, he took me up and began to search for heterodoxy. After reading every page with great care, he laid me down, saying, 'I believe it is sound; I see nothing anti-scriptural in it.' I was very glad to hear this, and have since frequently heard, when entering a house, such expressions as these: 'Our minister likes this book; he says it is good.'

"I cannot tell you a hundredth part of what I have seen and heard. During the last twelve months, I have been in almost every house in the whole neighborhood, and have been read by two hundred persons, young and old. I learned, the other day, that I, together with those who came here with me, were to be sent off to another neighborhood, where there was a school, too poorly supported by the people to allow the teachers to buy a library. It is expected, when we get there, that we shall be so well liked, that there will be no want of money to buy more."

Here, Mr. Editor, ended the story of the book; and, I can assure you, I should have been pleased to have heard more particulars from families which it had visited. While meditating on the subject, I began to make some calculations about the amount of reading which is produced in our country by means of Sabbath School libraries. I thought probably there were *three thousand* copies of each library book in circulation: each copy is read annually by *two hnndred* persons. Then multiply three thouand by two hundred, gives in America, *six hundred thousand* persons who read a book annually. These 600,000 persons read not only one book, but probobly fifty two each and some more. What a channel is this thought I, for the dissemination of useful knowledge! Oh, who would be such a monster as to oppose an institution that promises such benefits to our country! While these thoughts were passing, I fell asleep and dreamed that there was a Sabbath School Union in every state and in every county of our country, and an association in every township; and that every township had a school in each neighborhood; and that every school had a library of useful books: that instead of 3,000, there were 20,000 libraries, and each book read by 400 individuals, which would make each kind read by 8,000,000 annually. When I thought of this, my country seemed to rise in peace, waving in perennial greenness, and presenting to the world a scene of prophetic millennial glory.

Viator.

THE SABBATH.

Value of the Day.

The Sabbath is suited to give effect to all the other means of grace, and without it little or no benefit could be expected from them. What would become of preaching, or hearing the divine word, without this institution? Who would assemble themselves in the house of God to receive his instructions, and worship in his presence, were there no

Sabbaths? Who would go to pray unto the Lord, and seek the Lord of hosts? Who would retire to meditate on their own condition as sinners; on the relation which they sustain as the subjects of Jehovah; on their duties and prospects for eternity? The cares of the world, the deceitfulness of riches, and love of vain pleasure, would every where and at all times engross the thoughts of men, and occupy all their powers. There would be no check to the sordid love of self, none to the base passions which render them indifferent to the welfare of others, and unmindful of the divine commands. - - - - -

Let it be universally profaned, and it will not be long ere every vestige of piety will be destroyed.—And must not the violation of this day of sacred rest be peculiarly and eminently displeasing in the sight of God? Must it not be directly calculated to provoke his wrath, since it is depriving him of all the religious homage of his intelligent creatures, and rendering of no effect the whole plan of redemption? Every abuse of the Sabbath has a direct tendency to ruin the souls for whom the Saviour died, to deprive him of his crown of joy and glory, to confirm the world in its rebellion against God, and its bondage to sin and the adversary of souls. If every violation does not actually produce all this evil, yet is the Sabbath-breaker accountable for it, since this is its tendency, and would be its result, were it not overruled and prevented by infinite benevolence. - - -

To the kindly influence of this institution more than any other, carrying home to the bosoms of men a sense of God and the realities of eternity, we owe all that is improving and delightful in community all that is just, and safe, and ennobling in our civil institutions. The man who does not respect the Sabbath is an enemy to his species; the man who habitually allows himself to violate it does what he can to spread ruin and misery around him, and to incur the wrath of God.

NO ABRIDGEMENT OF RIGHTS.

It is no abridgement of any man's rights to prevent his violating the Sabbath. Some have contended against all laws and regulations on this subject, as an infringement of their personal and inalienable rights. But if the Sabbath is a public benefit, and its religious observance is of vital importance to the peace, welfare, and safety of the community, then does its support imperiously demand legislative interference. Must there not be laws for the support of social order, the diffusion of general knowledge, and the improvement of society? Why are childless families compelled to aid in maintaining schools in which they have no immediate personal interest? The public welfare calls for this. Equally so, and in a much higher degree, does it call for the preservation of the Sabbath? The commands of God are here interposed, and here too is the pillar which yields the firmest support to all laws, and which contributes, more than any thing else, to render society a blessing.—And ought not legislators to restrain the hand which would tear it down and prostrate it in the dust? The rights of individuals are not abridged by preventing them from destroying the best hopes of the community. They *have no right* to disregard the divine authority and the general good, and it is no deprivation that laws should be enacted, and the arm of secular power should be stretched out, to secure the observance of the Lord's day.

VIOLATIONS OF SACRED REST.

How frequently is the Sabbath profaned under the pretext of friendly visits and neighbourly calls, by which many are deprived of their season for devout meditation and religious improvement. Reluctant as you may be to treat your acquaintance with incivility, is it not better to shut your houses, and bar them, if need be, against such intruders, than to induce the wrath of God on your families? Hazard not the guilt and ruin of suffering the Sabbath, from week to week, to be polluted within your gates.

How often do avarice and unbelief plead the necessity of securing the productions of the earth, as an excuse for violating the Sabbath. But Jehovah has anticipated the strong temptations which would urge men to gather the *harvest* on his holy day, and has expressly commanded, "*In earing time and in harvest thou shalt rest.*" Divine authority is here exerted to set a powerful guard around holy time at a season when worldly business would be most pressing, and when unbelief might fear the greatest loss by obedience. Even then God has peculiarly interposed himself between the sacredness of his day and every unhallowed intrusion; and whoever would carry his labors, though ever so urgent, into the consecrated hours, is contending against the Almighty, and openly daring his wrath. Would it not be wiser and safer to trust in the Lord, that he will favor you with an opportunity for gathering the fruits he has bestowed? You may rob him by preparing and bringing them in on his day, but he can easily burn your barns with lightning, or spoil the fruits of your labours in your granaries, or convert into a curse your hoarded treasures.

CALL FOR ACTION.

Obligations of unspeakable weight rest on every individual to come forward at this momentous crisis, and pledge himself to obey the mandate of heaven, "Remember the Sabbath day to keep it holy." We are bound to make this resolution, not merely in the recesses of our own hearts, but openly and explicitly, that others may be influenced by the example. Tremendous are the consequences pending upon the present efforts of the friends of the Sabbath. They are fixing the habits and deciding the destinies of generations yet to come. They are struggling over the grave of our liberties, and if they fail, this whole nation sinks in anarchy and crime, and all the horrors of infidelity—a monument of divine wrath.—*Sermon of Rev. C. Mann.*

CHRISTIAN ALMANAC.

What a pity it is that *Christian* Almanac makers are not weather-wise! A merchant in this city, (Charleston,) who sold last year a considerable number of the Christian Almanac to country people, assures us that it is a very general complaint among them, that the Almanac says nothing about the weather; and for this reason alone, they decline purchasing it this year. But do they not know that they can guess as accurately what kind of weather it will be every day, through the whole of next year, as the wisest almanac maker that lives?—The rule is this. Opposite the days of the month set down, according to the season, "you may expect a flurry of snow".—"Look out for high winds about these days" —"Cool nights and mornings, together with heavy dews"—"The weather warm, heavy thunder, after which there may be expected refreshing breezes"—and the like. But be careful to string it all along down the page. As, for instance, in applying "Look out for high winds about these days," commence opposite about the tenth of March, with the word *Look*, and scatter the other words through the remaining days of the month, and there will probably be high winds during that time. And this is the way Almanacs are made which tell us about the weather. Were this done in a *Christian* Almanac, it would be time to change its name; for it would profess to have that prescience which man has not yet attained.—*Charleston Observer.*

Communicating ideas by changes of the countenance.

One of the Editors of the Youth's Companion states the following fact which he recently witnessed while on a visit at the Hartford Asylum for the Deaf and Dumb. This fact, we think, is a surprising illustration of the accuracy with which ideas may be communicated by signs. We had not imagined that a Teacher could thus describe *to the eye of the pupil* the invisible realities of another world, or that pupils could read what was passing in the mind of another by observing the changes of his countenance.—*N. Y. Paper.*

"Mr. Gallaudet [the Principal of the Asylum] remarked that he would endeavour to communicate a distinct idea by *changes of the countenance*, without the use of the arms or fingers. He would not promise that he should succeed; but he would make the trial. Mr. G. signified to the pupils what he wished to do, which excited a smile at his novelty. (He *told us* that the idea was *a description of the Judgment of the Great Day*.) He then folded his arms, stood erect, and by a most surprising flexibility of muscles was enabled to communicate his meaning, so that two of the pupils wrote the sentence: "In the Day of Judgment, all mankind will be assembled, and the righteous and wicked will be separated before Christ, the Son of God."

Daughter of Charles the First.

A little daughter of Charles I. died when only four years old. When on her death-bed, she was desired by one of her servants to pray. She said she could not say her long prayer, meaning, "Our Father;" but she would try to say her short one, "Lighten my darkness, O Lord God, and let me not sleep the sleep of death." As she said this, she laid her head on the pillow and expired. —*Youth's Friend.*

ON PRIDE.

Pride is a vice that does not dwell exclusively in king's houses, wear only soft raiment, and feed sumptuously every day upon lofty titles, fame, or affluence: generated in the depravity of our nature, it accommodates itself to our circumstances, and adapts itself to our taste. It is found as often in the cottage as in the mansion; and where it has never tasted the rich viands of loftier elevations, feeds with avidity upon the lowest distinctions which raise one man above the other. Consciousness of superiority, whatever be the subject of comparison, is the element of this most hateful disposition.

He that will believe only what he can fully comprehend, must have a very long head or a very short creed. Many gain a false credit for liberality of sentiment in religious matters, not from any tenderness they may have to the opinions or consciences of others, but because they happen to have no opinion or conscience of their own.—*Lacon.*

THE WESTERN
Luminary.
PUBLISHED EVERY WEDNESDAY.
LEXINGTON, KENTUCKY:
DECEMBER 10, 1828.

OUR OWN AFFAIRS.

We respectfully inform our delinquent subscribers, that the amount of their subscriptions would be very thankfully received by us at this time, or with as little delay as may comport with their convenience. Is not "*the labourer worthy of his hire?*" We have no doubt many who are in arrears would have paid up, but for the difficulty of remitting the amount due.

We again request our friends and patrons to use their influence in procuring us new subscribers. Every person who takes the Western Luminary is authorised and requested to act as an agent in this respect; and five dollars in advance, (post paid) will be received as full pay for every three new subscribers thus obtained.

RELIGIOUS NEWSPAPERS.—The circulation of religious intelligence ought to be assiduously promoted. Clergymen should urge upon their people, Christians should urge upon each other, the duty of becoming acquainted, as extensively and minutely as possible, with all that God is doing for the advancement of the kingdom of Christ. Christian parents should deem this an indispensable part of the education of their children. Every individual should make it his study to know the successes and all the vicissitudes of the church. If the view which we have taken of the present aspect of the world, and of the sort of Christian character which the times demand, is correct, then every minister, and every Christian, is bound by his allegiance to the cause of Christ, to do what he can to promote the circulation of religious intelligence. —There ought to be no Christian family without a religious newspaper. —The plea,—"We can't afford it," is idle. Where they can afford to drink sugar in their tea and coffee, where the wife and daughter can afford to wear ribands, there a religious newspaper can be afforded.

Christian Spectator.

NEW TRACTS.

An assortment of new Tracts has just been received at the Tract Depository in Lexington.—Also the Christian Almanac for Kentucky. For sale at the New-York prices. Application to be made to Luther Stephens, Agent of the Depository.

[COMMUNICATED.]

A CARD.

The Female Benevolent Society of Lexington thankfully acknowledge the receipt of *Twenty-three Dollars and Fifty cents*, by the hands of Col Dunlap, being the proceeds of CAPT. PARTRIDGE's Lecture on Education, delivered last evening, and by him kindly devoted to the Society for charitable purposes.

A. V. SAYRE, *Treasurer.*

Dec. 4th, 1828.

[COMMUNICATED.]

Mr. Skillman,

The following fragment professes not to be taken from the sermon delivered by me, on Sabbath last; which was delivered on the occasion of the deaths of three children of Samuel M. Brown, Esq. of Louisville. This fragment, however, is about the substance of what probably *would* have been spoken, toward the close of my address—had both the parents been present—and had not the remarks already been quite sufficiently protracted. I only add that these lovely children died last fall, at the house of Mr. R. C. Harrison, Sen: and that they were all taken from us in two weeks; and that this short effusion is intended for their surviving friends. It is addressed to the parents. J. C. H.

May we not venture particularly to address the parents of the deceased—and especially their mother, who belongs to the household of faith,—in view of those considerations of sustainment and of comfort, which we have been endeavouring to urge, and which address themselves to the bereaved bosom!

Assure yourselves, that He who hath thus dealt with you, hath done right.—Confide also, in the eternity of His love—if He is, or if He shall be, *your God.* Remember likewise, that He hath often "torn that He might heal, and smitten that He might bind up." And whilst you shall (as we suppose you endeavour to do) confide in the mercy of Jehovah, granting salvation to those deceased children; make that mercy, thus trusted in, the occasion of exciting in your hearts, the most pious affections.

As to the actual salvation of your children; this is a matter of great delicacy for us to speak on, with much emphasis. Yet you have already discovered, that we are entirely disposed humbly to encourage your parental hopes. Indeed the eldest appeared to us to die in the triumphs of faith: And the second—whose disease, so unusually violent, prevented conversation with her, had before given some hopeful evidence of being impressed with Divine truth: And, as to all three; we turn our attention with joy, to the pious prayers and efforts of the christian mother, who gave them, continually, to God—who strove to do her duty towards them—whose faith identified their, and her own, eternal weal;—and thus do we derive for them, considering the *mercy* of our God—strong hopes, as to their being, *all*, in that Heaven, where you *should* be preparing to meet again with your dear offspring.

Of Virginia, your eldest child, (aged 9 years) we will speak, somewhat more particularly.

We repeat it; she did seem to die, in the triumphs of the faith of the Christian. We several times conversed, several times prayed, with her—during her illness: and our comfort, arising from her brightening evidences, became greater and greater; until, in the closing scene, it amounted to confidence,—while we heard from her lips, whitened for death, the pleasure which a beautiful hymn afforded her—and her humble trust in Him whom she loved, that she would soon be in His Own Paradise. We then said—and we now say, that we know very few adult christians, in whose deaths, were they to die suddenly, we should repose so much hope—as we do repose, in the death of Virginia Brown.

Beloved, and afflicted Parents! "Prepare to meet your God!" Prepare to rejoin your little ones! Remember,

"Jesus can make a dying bed,
Feel soft as downy pillows are,
While on His breast we lean our head,
And breathe our life out sweetly there."

O may you —and all the other surviving friends of Virginia, Latitia, and Harrison, be led by their early deaths, to "repent and believe the Gospel."

EMIGRATION TO LIBERIA.

From the Colonial Journal.

EXTRACTS FROM CORRESPONDENCE.

From numerous letters, making application to the Society for a passage to Liberia, in behalf of many free people of colour in the south and west, we publish the following extracts, in the hope that they may produce a deeper and far more general conviction of the necessity of augmenting the resources of our institution. Hundreds of persons, well recommended for their moral and industrious habits, are waiting for an opportunity to emigrate, while the Society is left without the means of affording them a passage. Shall this continue to be so?

From a Gentleman in South-Carolina.

In this town and its neighbourhood, are large numbers of free people of colour. Favourable reports of your Colony having reached them, a spirit favourable to emigration has been evinced. By desire, and in behalf of some of them, I take the liberty to address you.

I have received the names of thirty-five, including parents and children, that are desirous, apparently, to emigrate. There are fourteen grown persons, and the rest from fifteen years down to infancy. One is an able-bodied young man, just out of his apprenticeship to a carpenter. Some are ordinary labourers, and some accustomed to boating. Of their moral habits I cannot speak particularly; but have informed them that none will be received except such as can produce certificates of honesty and sobriety. If they can be taken by you, efforts shall be made to have them as well provided for as their circumstances will allow.

From another in the same State.

There are thirteen free negroes in this district, who wish to obtain a passage to your Colony in Africa, of whom I am guardian. They are well able to maintain themselves, and they may be of some service to the Colony, as one of them is a good shoe-maker, and three others handy with carpenters' tools. They will carry out tools with them, if permitted, and also household and kitchen furniture.

From a Gentleman in Virginia.

A family of coloured people in this county, who have been recently emancipated by will, are desirous of emigrating to Liberia, and of knowing whether the arrangements of the Society will allow of a passage this fall. This family amounts to sixteen in number.

Perhaps no persons could afford better materials for a new settlement than those who are now asking your aid. They were born and have lived in the neighbourhood which they are proposing to quit, without a reproach upon their good name; but, trusted by their owners and neighbours for their industry and honesty, they have long formed, in their habits and characters, a prominent and creditable exception from the degraded class to which they belong. Occupying poor land, remote from any vicious examples, the subsistence which they have supplied for themselves and owners, has been the product of a labour, the steadiness and economy of which bespeak the success of their exertions in the new and improved theatre to which they are asking to go.

From a Gentleman in the same State.

I write at the request of a large family of free people of colour, who reside in this county and the adjoining one. The family consists of three brothers and their families. Two of the old men are yet married, and have between them thirty-three children.—From a long conversation I had with one of them, I judge him to be uncommonly intelligent. Though he is not a mechanic by trade, yet he is a tolerable blacksmith. Some of the rest are carpenters and some masons. The old man told me, he had no idea of being benefited himself by any change, and was only anxious to go to the Colony on his children's account. I have been informed by a gentleman living near them, that they are, with one or two exceptions, steady and industrious, and that the old man stands high in the opinion of all who know him.

From another in the same State.

At a meeting of the Board of Managers of the Auxiliary Colonization Society of this place, I was instructed to open a correspondence with you, in relation to a letter recently received by the Board from a free man of colour, in an adjacent county, expressing a desire to go to Liberia. In his letter, he remarks, "I am now in my 49th year, and infirm. I have ten children; all of which, I wish to have con-

veyed, with myself, to the new African Colony; but am not able, nor do I know how to proceed. There are twelve families of free people of colour in my neighbourhood, consisting of thirty or forty persons, who say, that if I will break the ice, and start, they will bear me company; and they are all young people but two."

In addition to the internal evidence afforded by the letter itself, we have the verbal assurances of those who know him, to the same effect, and, what is of more consequence, of his strictly upright character and industrious habits.

I think, Sir, that it is all important for the advancement of this great scheme of humanity, that as many as can be induced to emigrate from this section of country, should be accommodated.

From another Gentleman in the same State.

I am very sorry that your funds are so low; the more so, as there are so many valuable free people of colour, who are prepared to emigrate, both here and at Richmond and Petersburg. Several families of them have sold their property, and some of them have purchased house frames and goods to carry out with them. Amongst these people is a number of valuable mechanics and intelligent and industrious men. They are daily inquiring of me, if I know when a vessel will be despatched. Some of them have lately come down from both Richmond and Petersburg, to make inquiries; but I have been unable to give them any information.

From a coloured Minister in the State of Tennessee.

Having been highly favoured by Divine Providence, we may be said to be ready to set out for Western Africa. I believe my family are all quite willing to go. We are waiting with great anxiety to hear the words, Go on! to the place of embarkation. Having made preparations for removing, it would be better for us to set out now, than to remain here. Dear Sir, if you know whether a vessel will sail for Monrovia this autumn or not, you will greatly relieve my mind by giving me immediate information.

From the New-York Observer.

LATEST FROM MR. WOLFF.

The Jewish Expositor for October mentions the receipt of a letter from the Rev. Joseph Wolff, dated Harbor of Beyroot, May 23, 1828, in which he states his intention of remaining in Palestine, unless directly forbidden by the Pacha, notwithstanding the British Consul and the American and English missionaries had all left for Malta. Mr. Wolff, with his wife Lady Georgiana, had been spending a number of weeks at Alexandria, in Egypt, and did not experience the least interruption from the public authorities in their missionary labor among the Jews. The Expositor contains extracts from *Mrs.* Wolff's journal while in Egypt, and also an address to the Jewish females at Alexandria, which she wrote under date of April 28, as follows:—

My Dear Friends—I cannot leave Alexandria, which I am now about to do, without addressing a few lines to you. I had hoped to have formed a friendship with you, but as none came to see me, I must write to tell you how much I am attached to the Hebrew nation.

It was my love to your nation that induced me to leave my own country, in order to go to Jerusalem, that holy city, which now sitteth solitary; in order to teach little children the way of salvation through Jesus Christ the Son of God, who was born of the Virgin Mary.

Mothers in Israel! You love your babes; teach them to love Jesus Christ, the friend of little children, who took them up in his arms and blessed them, and said of them, "Of such is the kingdom of heaven."

Daughters in Israel! Look to him who said, "Whosoever shall do the will of God, the same is my mother and my sister." Ask yourselves one simple question. Why are the Jews dispersed and persecuted, and no longer a nation! Because they crucified the Lord of Glory, in whom alone is salvation. If you do not believe in him, you must eternally perish, for there is one who will accuse you, even Moses in whom you believe, for he testified of him.

But I trust the day is at hand, when the glory will be restored to the kingdom of Israel, and the nation will look on Him whom they have pierced and mourn; and, moreover, on Him whose blood they called down upon themselves, saying, "His blood be upon us, and upon our children!" Can you think without horror of such a curse being on your nation, even till this day? Oh, cleanse yourselves from it, by repentance and faith in the meek and holy Jesus. Turn ye, turn ye, from your evil ways, for why will ye die, oh house of Israel!

I could say much more on this subject, which is that nearest my heart. My dear sisters, if you will permit a Gentile so to call herself, I love Jerusalem, and it pitieth me to see her in the dust. I therefore go thither, and I trust my going will be blessed. My little daughter will be brought up in the land of her forefathers; and I trust, we shall only be forerunners of the ingathering of Israel; for many striking events of the times denote that ere long the Lord will arise and have mercy upon Zion, for the time to favor her, yea, the set time, is fully come. Even so, come quickly, Lord Jesus! is the constant and earnest prayer of your sincere friend,

GEORGIANA M. WOLFF.

Alexandria, April 28, 1828.

FOREIGN NEWS.

RUSSIA AND TURKEY.—We find no positive account of any event of importance having occurred between the belligerants since the last arrival; tho' it is reported in general terms under a Vienna date, that the Russians were retiring from Choumla.

The last letters received at Frankfort from Belgrade, announce the arrival of the Grand Vizier, at Choumla, at the head of 40,000 men, which raises the main Turkish army to an effective strength of 100,000 combatants.

The Paris Journal des Debats says the Russian army has not hitherto fulfilled the expectations which Europe had formed from its numbers, its discipline, its courage, and the experience, the talents, and the valor of its chiefs. All its efforts are at present directed against the second rate fortress of Verna, which continued its resistance on the 13th of September, and if it should fall, will cost its assailants as many lives as it contains defenders.

There appears to be now no prospect of the Russians making any further progress this campaign; and from the aspect of affairs there is reason to regard the report of their retiring from Choumla as not very improbable. Some of the accounts assure us that the acquisition of Verna would prove of little importance now, as the Black Sea is hardly navigable so late; though if captured at first, it would have served as a most valuable depot, whence the fleet might have carried supplies to the army in its advance. Now, it would be an act of unwarrantable temerity in the Emperor, to risk an army in the interior of the country, without such support, and with such powerful bodies of the enemy in his rear.

According to recent intelligence from Semlin, the insurrection in Bosnia is gaining ground, and the inhabitants of that country are desirous of rendering themselves independent of the Porte at any price.—*Galignani's Messenger.*

KENTUCKY LEGISLATURE.

FRANKFORT, DECEMBER 4.

Monday last, being the 1st Monday in December, the General Assembly of Kentucky met in this place—the Capitol being still unfinished, each branch occupied the same rooms as at the last session. There was nearly a full attendance by 11 o'clock.

IN THE SENATE.

John Breathett, Lieutenant Governor, having qualified, took the chair as speaker.

James Stonestreet, was re-elected clerk, by a large majority—Col. *Anthony Crockett*, was re-elected Sergeant at arms, without opposition, and *Mr. L. Batchelor*, door keeper.

Mr. *B. R. Pollard*, was re elected assistant clerk.

HOUSE OF REPRESENTATIVES.

Tunstal Quarles, of Pulaski; *John P. Oldham*, of Jefferson, and *W. B. Booker*, of Washington, all Jackson men, were nominated for Speaker.—On the first vote, Mr Quarles had 41, Mr. Oldham 46, Mr. Booker 7. Mr. Booker being dropped, the final vote stood thus: For Mr John P. Oldham, 47. For Mr. Tunstall Quarles, 43

Mr. *Robert S Todd*, and *John M M'Calla*, of Lexington, were nominated for Clerk. Upon the vote being taken Mr. Todd had 48 votes, and Gen. M'Calla 47. Mr. Todd was declared duly elected Clerk for the present session.

Col. *Richard Taylor* was re-elected Sergeant at Arms, by a considerable majority; and *Henry Wingate*, Door Keeper.

TUESDAY, Dec. 2.

On reading the journals of yesterday, in the House of Representatives, Mr. *R. T. Burns*, of Lawrence county, stated that his vote for clerk, on yesterday, had been put down *incorrectly*, and moved *to correct it*; he having voted *for Mr. M'Calla*, and his vote being put down for Mr. Todd. To make this correction, would change the result, and elect Mr. M'Calla by one vote, instead of Mr. Todd, as his majority was only one vote. Some discussion arose, upon the motion to correct the journal, as there appeared much difficulty in the minds of some members; in the course of which, Mr. *Breckenridge* tendered the resignation of Mr. Todd, and proposed a new election—this was considered out of order, until the motion for correcting the journals was disposed of, which after some little discussion, was agreed to, without opposition. Upon the correction being made, Mr. M'Calla stood elected—*His resignation* was then presented, and received, Mr. Todd's being also received, the House, proceeded to another election. Mr. Todd and Mr. M'Calla, being again nominated, the roll being called, there appeared for Mr. M'Calla, 51—for Mr. Todd 43. Gen. M'Calla was declared duly elected, and being qualified, entered upon the duties of his office.

At 11 o'clock, the Secretary presented to both Houses the Message of the Governor.

There are three contested elections—one in the Senate, from Montgomery and Estill. One in the House of Representatives from Lincoln, and one from Montgomery.—*Kentuckian.*

On yesterday, WILLIAM OWSLEY and BENJAMIN MILLS, resigned their seats, as judges of the Court of Appeals, to take effect on the 5th inst. (Friday.) *Ib.*

BALTIMORE AND OHIO RAIL ROAD.

We have seen one of the contractors on the Rail Road above Ellicott's Mill, who informed us that the work is there commencing with great spirit and activity, and that the difficulties of execution are, as was anticipated by the Engineers, found to be far less than on the first twelve miles. He states that of three-fourths of a mile, which he has under contract, he expects to finish for the rail half a mile in the next four weeks. At this rate the promise of the Board to have the road as far as the Mills in operation by the fourth of July, 1829, will not be at all difficult of accomplishment. The Contractors, we understand, are generally in high spirits, and well satisfied with the liberality which is observed towards them. This is as it should be, and when generally known, will give the Directors an unlimited command of the best labor in the market.—*Baltimore Gazette.*

DOMESTIC SLAVERY.—The ship Lafayette, Captain Hardie, owned by George C. Morton, merchant, of this city, (the vessel alluded to in our last,) left this port for New Orleans on Tuesday, with a cargo of 200 souls for that market. This is the largest number of slaves we ever knew to be congregated together, in a *domestic slave ship*. From the size of the vessel, we are under the impression that their situation must be very uncomfortable, especially as they are chained in pairs in the hold. —*Balt. Genius.*

MARRIED,

On Wednesday evening the 3d inst. by the Rev. Robert Stuart, the Rev. SAMUEL STEEL, to Miss ANN JANE RUSSELL, both of Clarke County, Ky.

From the Colonial Journal.

THE POWER OF RELIGION.

The following sketch will be read with interest, not merely on account of the remarkable facts related, but as coming from the pen of the late lamented Colonial Agent, Mr. Ashmun.

L. C. a black man, has been a member of this Colony since the beginning of the year 1820. He had made a profession of religion in America, but never, since I knew him, either discharged its duties, or evinced much of its spirit, till within the last ten months. He was a man of good natural sense, but wretched in the extreme, and the cause of equal wretchedness to his young family.—His wife, naturally of a mild and placid temper, failed in almost every thing to please him, or prevent the constant outbreakings of his morose and peevish humour. He was her tyrant—and so instigated with malevolence, the vain conceit of superiority, jealously, and obstinate pride, as to resemble more an Arab of the desert, or a person destitute of natural affection, than a person by education and in name a Christian. As a neighbour, his feelings were so soured and narrow, as to render him disobliging, suspicious, and equally an object of general dislike and neglect. His heart was a moral desert—no kind affection seemed to stir within it—and the bitter streams which it discharged, had spread a moral desolation around him, and left him the solitary victim of his own corroding tempers.

Such an ascendant had these evil qualities over the other faculties of his mind, as in a great measure to dim the light of reason, and render him as a subject of the colonial government, no less perverse and untractable, than he was debased and wretched as a man. Several times have the laws which guard the peace of our little community, been called in to check the exercise of his turbulent passions, by supplying the weakness of more ingenuous motives. Still this person discovered, in the midst of this wreck of moral excellence, a few remaining qualities, on which charity might fix the hope of his recovery to virtue, usefulness and happiness. But these were few, and mostly of a negative kind. He was not addicted to profane discourse. He allowed himself in no intemperate indulgences. He observed towards sacred institutions, a cold, but still an habitual respect; and strange as the fact may seem, he was laborious in his avocations, even to severe drudgery, and equally a stranger to avarice and a passion for vain ostentation. Whether these relieving traits of his character were the effects of habits produced by the influence of former religious impressions, or whether they were the result of constitutional temperament, or of education, is not for me to decide.—But such was L. C. until the autumn of 1824, when not only a reform, but an absolute reversal, of every perverse disposition and habit in the revolting catalogue of his character took place. A more obliging and affectionate husband I am convinced, is not to be found on this Cape; few, indeed, in the world! And there is no appearance of constraint or affectation in this display of tenderness. It is uniform, untiring, cordial, and increasing, as far as it is permitted to any one except the Searcher of hearts to judge. In all his intercourse with his family and neighbours, he carries with him an inimitable air of sweet and profound humility. You would pronounce it to be the meekness of the heart springing from some deep-felt sentiment of the interior of the mind.—But so far from abasing the possessor in the estimation of others, this very trait commands their respect and their love. It gives to him a value which he never appeared to possess before. Ten months have I now had daily opportunities to observe this altered man in a great variety of circumstances, and some of them, it must be confessed, sufficiently trying. In one instance I have had to regret and censure the appearance of that perversity which made an important part of his former character. But happily this fit of turbulence was of short duration; and some months have passed since, without witnessing a repetition of the infirmity. Were I this evening asked to name the man in the Colony, who would most carefully guard against offending or causing even a momentary pain to any of his fellow men, I should not hesitate to say, that in my judgment, the man is L. C. On this point I insist, because it was precisely in his revolting and unfeeling churlishness, that his greatest and most incurable infirmity seemed to consist. I hardly need add, were silence not liable to misconstruction, that the duties and ordinances of religion are matters of his most devout and diligent observance. How often have I been awaked at the dawn of Sabbath, by his devout strains of prayer and praise sent up from the midst of a little company of praying people, who at that hour assemble for religious exercises in a vacant building near my residence. How sure am I to find him reverently seated in his place among the earliest who assemble in the house of God. What an active promoter of every commendable and pious design, is sure to be found in him. Every laudable habit, which had survived the general extinction of all practical virtue, seems to have acquired additional confirmation: and from the operation of higher principles, seems to follow of course, and derive the best guaranty of its continuance. I might go on to particularise—but it would only be to fill up the outline already sketched; and which, whether relating to his former or his present character, however imperfect, is strictly true. Ask of him the causes of so obvious and surprising a change; and he humbly, but unhesitatingly ascribes it wholly to the power of the Divine Spirit, operating, he cannot tell how, but evidently by means of the word and ordinances of God, upon his whole mind. Such was the origin of this great moral renovation—and such are the agency and means by which its effects are sustained, and under the operation of which they are beginning to combine into a habit of holiness. He rejoices in the hope of its duration to the end of life, solely, he would say, from the confidence he has in the immutable love and faithfulness of the Holy Being who has wrought so great a work in him. And let philosophers cavil and doubt if they must: but this man's example is a refutation in fact, of a thousand of their sceptical theories. He is a new man—and the change was effected chiefly before discipline, or example, had time to work it. He is an honest man; and soberly asserts, that to his certain knowledge, he did not perform the work himself. But where is the example to be found, of *such* and *so great* a change wrought by mortal means? The history of the human race is challenged to produce it. To God then, who created man; to Christ, who redeemed him; and to the Holy Ghost, who sanctifies him, be ascribed, without abatement, or reserve, the power and the grace displayed in this and every similar instance of the conversion of a blind, and hardened, and wretched sinner.

Monrovia, July 3d, 1825.

From the Colonial Journal.

SWISS MISSIONARIES.

By the Brig Liberia, a letter addressed to the lamented Mr. Ashmun, was received from the Rev. T. F. Sessing, one of the five Swiss Missionaries in our Colony, an extract from which, we are sure will be read with interest and pleasure.

"*Monrovia, July* 22, 1828.

"DEAR SIR:—I embrace this opportunity, the Liberia, Capt. Russel, in order to give you a short account of my and my brethren's welfare.—Indeed, we do not know how to thank God for our health and life, which latter he has been gracious to preserve to this moment. And though my brethren all had an attack of the fever, and myself was several times indisposed, yet, at present, we are all in good health. This is indeed a privilege, which few white people enjoy on this coast. We do, however, rejoice with trembling, for the rainy and the dry season have a quite different effect on our constitutions; and I am afraid, my dear brethren will have another attack of the fever in the next dry season. But we are in the hand and under the care of our Lord and God; without his will, neither they nor I shall die. The same hope, dear Sir, I have for you; namely, that you are not only amongst the living, but that your health is restored again, and that we shall soon have the pleasure of seeing you here in Liberia in full health and vigour! You may believe, there are many here, who long for your return; this I have heard from all, with whom I conversed. I myself, do not long less for you, when I view the approach of our setting out in the enemy's country. With our present situation, though not very pleasant, we are satisfied. You will have received a letter from Mr. Devany some time ago, in which he, as I suppose, has stated the affairs of the building of the Missionary House.

"We five brethren live at present in two houses: brother Wulf and myself in Mr Lewis's, and the brethren Hands, Hegle and Kissling, in the new house you have built for a Mr. Lewis in America. Those people, for whom you had the kindness to send a boat, proved almost all lazy, unfaithful, treacherous people, so that we were forced to send them away. They were not sent from Sierra Leone, neither by Mr. Hands, nor by any other missionary, but they only heard of my being here, and thought to live on the expense of a missionary's kindness, but such a kindness would be sin and unwarrantable. We have at present two Bassa boys.

"On two points yet, I would direct your attention. The first concerns our settling in the Bassa country, whither I myself, with one or two of my brethren, think to proceed after the rains. Should you be able and willing to answer this letter, would you be so kind and propose the best way, by what opportunity we may get down. Whether it is necessary than an authorized settler should accompany me to have a conversation with the King, about our staying in his country? What articles we are to take down with us at the first outset? O! that your health and other affairs would per-

mit you to return hither before that time; it would be my greatest joy to take the first step in your company and under your direction, in founding a mission settlement amongst the Bassas, and I know it would not be less yours.

"The second point concerns some provisions. I recollect, that you said, you would have the kindness to send us by the first vessel any kind of provisions we want. I, with my brethren, accept of your kind offer.

"But I hope very soon to see and to speak with you here personally. The Lord our only Saviour, supporter and preserver, be, and remain with you, dear brother in our Lord, and with your humble Servant.

"T. F. SESSING."

HINTS ON DOING GOOD.

1. Watch for opportunities. Even *Henry Martyn* lost through mere carelessness the best opportunity, he had for many months, of distributing tracts in India. "Oh that our heads were waters, because they have been so dry of all thoughts to do good. Oh that our eyes were a fountain of tears, because they have looked out so little for occasions to do good." Watch for opportunities.

2. Carefully select your objects. Squander nothing on useless or unworthy objects.

3. "Get all you can, save all you can, give all you can," do all you can. Let your ability be the rule of your efforts.

4. Never abandon a sure way of doing good for one of a doubtful kind. "Never quit certainty for hope."

5. When you have made a good beginning, do not think your work done. Call it but a beginning.—"Let not him that girdeth on the harness boast himself as he that putteth it off." 1 Kings xx. 11.

6. Do not uphold and favor one good object to the prejudice of another. People sometimes act respecting the several good objects, very much as the early christians did, respecting the several Apostles, when some cried up Paul, others Apollos, other Cephas. They are *all* good, *all* worthy of support, therefore help *all*, and exclude none.

7. Do every day what belongs to that day. Delay is always dangerous. A man would not give, until he could give a large sum. At length he lost by fire all he had laid in store.

8. What you do, do from principle; not from whim; not from persuasion.

9. Be systematic in your efforts and charities. "As God hath prospered you," *so* give and *do*. System is certainty.

10. Set your hearts as well as your heads and your hands to work. If your hearts are in your work, you will be surprised at the results. If the walls of Jerusalem went up, it was because the "*people had a mind to build.*"

11. Let all bear a part. "The goldsmiths and the merchants," and all classes of persons, joined in rebuilding Jerusalem. If you cannot preach; you can do something else. If you have not eloquence, you probably have money. If you have not money, you probably have influence. If you have not influence with the rich, you probably have with the poor. If you have no influence with man, you may "*have power with God and prevail.*"

12. When you gain an advantage follow it up. It will not weaken even a strong cord to add another to it.

13. What you do, do with your might. Time flies—life departs.—Out of thirty, who commenced their ministerial labours two years ago, four are gone to eternity. They can do no more on earth. Besides, if people see one determined to do a thing *immediately*, many will help—Otherwise, *few* will even give partial assistance.

14. Attempt great things. Aim high—yet;

15 Undertake not too much.—Some, for want of knowing what they *cannot* do, go toiling and groaning all their days.

16. If nothing else will make you diligent and faithful, consider the diligence and fidelity of Satan's servants. "They sleep not, except they have done some mischief. If the Devil wants gold to make a calf, while Moses is in the Mount, all the ladies will give him their ear rings.

17. Be not faithless, but believing—be not dismayed, but stout of heart. If David would sling stones well, he must not tremble, but hold a steady hand. In the holy war, dastardly yielding always loses the victory. Jesus Christ beckons us on to triumph. Be courageous.—*Plumer's Missionary Sermon.*

RULES FOR THE GOVERNMENT OF THE THOUGHTS.

1 Learn to observe and govern your own thoughts; keep a jealous eye and strict hand upon them; suffer them not to ramble unregarded. Often ask, where is my mind? What am I thinking of? God's eye is upon your thoughts; he understands them afar off. Correct the extravagances of a foolish fancy.

2. Be filled with a concern about your souls, and eternity. Think it not an indifferent thing, nor a matter of small moment, where you must be *for ever*. When the things of God are *laid to heart*, they will be ready to be thought of; but when they are laid at a distance, thoughts of other things get possession of the soul.

3. Be diligent and attentive in reading and hearing, that you may have matter ready for your thoughts to fasten upon. Those that do not *mind*, will never *meditate*. Those that are careful to gather, will have things new and old to spend upon the last chapter they read; the last sermon they heard; and let this revive old truths.

4. Set time apart for this work every day, especially on Lord's days; and go about it solemnly. Sequester yourselves from the world, and worldly converse, that you may be wholly taken up with this. Isaac went into the field to medidate.—Let nothing interrupt. On Lord's day we should be in the Spirit.

5. Take the opportunity of the night watches for this work, upon your bed, foolish, filthy thoughts are then apt to enter into our minds; and worldly care to tyrannize there. Remember some word of God, and think of that. This will make up the loss of an hour's sleep with great gain.

6. Let good thoughts always kindle pious and devout affections.—Rest not in forming notions upon the Scripture, but let your souls be inflamed with a holy fire. Think of sin till you hate it; of God till you love him; of heaven till you long for it. Offer up these affections.—The soul, thus soaring upwards, and pressing forwards, is heaven upon earth.—*Matthew Henry.*

"BE WISE TO DAY—'TIS MADNESS TO DEFER.'"

If you ever intend to become religious begin to day, for to-morrow is not. Permit me to enforce these remarks by an instance in point. A person who formerly met with you in this house, while in the full enjoyment of youth and health, became convinced of the importance of religion; and expressed a determination to attend the next weekly meeting for religious inquiry.—When the day of meeting arrived, she however, concluded to defer her attendance, till the following week. But, before the close of that week she was in her grave. It is not for us to limit the divine mercy, or to say, what was her fate; but, for aught we can tell, the delay of a week proved fatal. Permit me to remind you of another circumstance, which many of you may well recollect, I observed to you on the Sabbath, I think the first Sabbath of a year, that perhaps some person might be present in God's house for the last time. The event verified the peradventure. On the following Wednesday, one, who had been present on the Sabbath, was dead. At the ensuing Thursday evening lecture, I noticed the circumstance, and repeated the remark. Again it was verified. Before the next Sabbath, a person who had been present at the lecture was a corpse. On the next Sabbath, I mentioned this also, and repeated the remark a third time; and the following day a third person, who, on the Sabbath, was in perfect health, expired.—My hearers, what has occured, may occur again. If then, you intend ever to become religious, begin to day, for to-morrow is not.—*Payson's Sermons.*

I cannot stand here coolly arguing and reasoning, while I see the pit of destruction, as it were, open before me, and more than half my hearers rushing into it. I feel impelled rather to fly, and throw myself before you in the fatal path, to grasp your hands, to cling to your feet, and make even convulsive efforts to arrest your progress, and pluck you as brands from the burning. My careless hearers, my people, my flock! Death, perdition, and the never-dying worm, the unquenchable fire, are before you. Your path leads directly to them. Will you not then hear your friend, your shepherd? Will you not stop, and listen at least for a moment? Will you, oh will you refuse to believe that there is a hell, till you find yourself in the midst of it? Oh, be convinced, I conjure you, be convinced by some less fatal proof than this. Yet how can I convince you? How can I stop you? My arm is powerless; yet I cannot let you go. I could shed tears of blood over you, would it avail. Gladly, most gladly, would I die here on this spot, without leaving this sacred desk, could my death be the means of turning you from this fatal course. But what folly is this! to talk of laying down my worthless life to save you! Why, my friends, the Son of God died to save you, died in agonies, died on the cross; and surely that doom cannot but be terrible, to open a way of escape from which, he did all this. And it *is* dreadful,—*Payson's Sermons.*

Every hearer of the Gospel should put such inquiries as these to his own conscience. What do I know of the excellency, what do I feel of the power, and what agreement is there between my hearing the Gospel and my living under its influence? Hearing is good: feeling, believing, and doing are better.

Vicious pursuits may yield a few scattered pleasures; but piety and virtue will make our whole life happy.

Poetry.

For the Western Luminary.

THE BIBLE.

The Bible is a book divine;
Through which the Deity does shine,
In his resplendant light;
In this true record, we can see
God, in his own eternity,
Possess'd of boundless might.

Had not the Bible bless'd our sight,
We should have still remain'd in night,
Bewilder'd all our days:
Nothing of God should we have known:
Or, the perfections of his throne;
Or, any of his ways!

The Bible shows how man became
The subject, both of guilt and blame,
By his apostacy:
Darkness and death o'erspread his mind;
To every evil work inclin'd,
And sensuality.

The Bible shows him now debas'd,
Corrupt, degenerate, and disgrac'd,
And sunk beneath the brute:
The Bible says he is defil'd,
An olive tree, become so wild,
As to corrupt his fruit!

The Bible says that ruined man
Could not originate the plan
Of free and sovereign grace;
By which his helpless soul could be
Secur'd from endless misery,
Or, see his Maker's face.

Bible developments declare,
What the Almighty's counsels were,
To save the human kind.
The Bible every where reveal'd
What otherwise remain'd conceal'd,
In the eternal mind.

The Bible shews the way to God,
Through the atoning precious blood,
Once shed on Calvary!
The Bible clearly points the way,
Through which a guilty sinner may
Find pardon full and free!

The Bible brings to mortal sight,
Through Christ, immortal life and light,
Beyond the bounds of space:
The Bible tells us who are there,
And also what our prospects are
In that celestial place!

J. M. H.

MISCELLANY.

THE CHRISTIAN IN THE FAMILY.

GOVERNMENT.

"Order is heaven's first law. God himself is the example of it; and by nothing does he bless his creatures more, than by the steadiness of the order of nature, and the regularity of the seasons. What uncertainty is there in the ebbing and flowing of the tides! What deviations in the changes of the moon! The sun knoweth his going down and his rising up. Even the comet is *not* eccentric; in travelling the boundlessness of space, he performs his revolutions of fifty or a hundred years to a moment. And in all the works of God, what seems disorder, is only arrangement beyond our reach; "for in wisdom has he made them all."

Hear the apostle: "Let every thing be done decently and in order." The welfare of your household requires that you should observe times. Every thing should have its season—your business; your meals; your devotional exercises; your rising and your rest. It is important to peace, and temper, and diligence, and economy. Confusion is friendly to carry on evil work. Disorder also multiplies disorder. For no one thinks of being exact with those who set at nought all punctuality.

The same principle requires that you should keep every thing in its place.—Subordination is the essence of all order and rule. Never suffer the distinctions of life to be broken down. All violations of this kind injure those who are below the gradation, as well as those above it. The relinquishment of authority may be as wrong as its excesses. He that is responsible for the duties of any relation, should claim its prerogatives and powers—how else is he to discharge them! Be kind and affable to servants; but let nothing divest you of the mistress. Be the tenderest of fathers; but *be* the father—and no sensible woman will, I am sure, be offended if I add,—Be the most devoted of husbands, but be the husband."—Jay.

DISCIPLINE.

"This regards the treatment of offences; "For it must needs be that offences will come;" and what is to be done with them? Here two extremes are to be avoided. The one is severity. You are not to magnify trifles into serious evils; and instead of a cheerful countenance, to wear a gloom; and instead of commending, to be always finding fault; and instead of enlivening every thing around you like the weather in spring, to be a continual dropping in a rainy, winter day. Instead of making home repulsive, let it possess every attraction, and abound with every indulgence and allowance which the exclusions of scripture do not forbid. Instead of making a child tremble and retreat, gain his confidence and love, and let him run into your arms. "Fathers," says the Apostle, (for this fault lies mostly with our sex,) "Fathers, provoke not your children to wrath, lest they be discouraged." The other is indulgence—a foolish fondness or connivance at things actually wrong, or pregnant with evil. This often shows itself with regard to favorites—And here, ye mothers, let not your good be evil spoken of. Do not smother your darlings to death with kisses, and let not your tender bosom be an asylum for delinquents appealing from the *deserved* censures of a father.—The success of such appeals, with kind but weak minds, is very mischievous: it makes preferences where there should be an evenness of regard, and tends to check and discourage wholesome reproof; "and he that spareth the rod hateth his son, but he that loveth him chasteneth him betimes." But *proper* authority requires *dignity* as well as *power*. What can he do, whose levities, and follies, and ignorance, and weakness, deprive him of all awe, and all influence, and all impressions? Are we to smile or sigh at the thought of some children being in subjection to *their* parents; and of some wives being called upon to reverence *their* husbands! Is there no law to protect females and children? As to children, the case with them is not voluntary;—they deserve pity. But no sympathy is due to females who throw themselves into the empire of folly and weakness, and willingly choose a condition, whose duties it is sinful for them to neglect, and impossible for them to perform."—IB.

UNEQUAL ALLIANCES IN MARRIAGE.

We will suppose, if you please, that Melissa "has chosen that good part which shall never be taken from her;" and perhaps without thinking very seriously upon the subject of the evils and dangers to which such an affinity will subject her, has given her hand, and sealed her vows at the hymenial altar, to Augustus. He is every thing, in person, fortune, (if this deserves to be named in such a case,) deportment and intelligence, that could be wished; and perhaps the friends of both are felicitating themselves, and congratulating the happy pair, on the fair prospects before them. And well they might, were it not for one thing; *he* has not chosen that *good part*—he is dead in trespasses and sins—has never been born again. What a contrast must there be in their characters! While *she* is walking by faith, acting under the consciousness of the divine presence, seeking first the kingdom of God and his righteousness, and striving to enter in at the strait gate, *he* is walking by sight; the lust of the flesh, and the lust of the eyes and the pride of life in full dominion; he is pursuing with the utmost avidity and eagerness the pleasures and phantoms of this present world,—a lover of pleasure more than a lover of God. In short, while *she* is governed by that wisdom which is from above, *he* is influenced solely by that which is from beneath, and which to say the least, is sensual and earthly. And think you it will be congenial with the feelings of Melissa, to retire each night and rise each morning,—and no altar, no worship of God in the family? And how long can this state of things exist, without an almost miraculous interposition of divine grace in her favor, before she will begin to feel a growing indifference to the subject of religion, her spiritual appetite become vitiated, and she begin to be pleased with conforming to this world? No one that has attempted to walk in the path of piety and obedience to God, but will admit that we need all the assistance which is possibly within our reach; and to pray without ceasing, that we may be preserved from the contaminating influence that often imperceptibly and insidiously steals upon us, in frequent and familiar intercourse with those that have not the fear of God before their eyes, and of whom it may be emphatically said, God is not in all their thoughts. And should they be blessed with children, is it probable *they* will be trained up in the nurture and admonition of the Lord!—his laws diligently enforced upon them, when they are in the house and when by the way, when they go out and when they come in, when they rise up and when they sit down!—*N. Y. Obs.*

THE SABBATH.

The Presbytery of North Alabama, view, with great satisfaction, the spirited and Christian efforts that are making in some parts of our land to arrest the violation of the Holy Sabbath; and depending on the blessing of the great Head of the Church, the Presbytery would "come up to the help of the Lord, to the help of the Lord against the mighty." It is therefore

Resolved, That it is the sense of this Presbytery, that the travelling under common circumstances, which is so much practised in the community, and even by some members of our Church, is a plain, a growing and awful profanation of the Christian Sabbath.

Resolved, That the Presbytery enjoin, and they do hereby enjoin it upon all our sesssons, to be strict in enforcing the discipline of the church, in every case of violation of the Sabbath which may come to their knowledge.

The Presbytery have to lament, that in several instances, professing Christians, when on a common journey, have refused to "rest according to the commandments," even when an opportunity offered of spending holy time in worshipping with God's people in the sanctuary.

And they do enjoin on the members of the church, individually, a strict observance of the Christian Sabbath, particularly that they abstain from travelling under common circumstances, and from all other violations of a day, the observance of which is so intimately connected with the prosperity of Zion.

The Presbytery of North Alabama taking into consideration the great and deplorable extent, and the fatal consequences of intemperance,

Resolved, That they will not only abstain from the use of ardent spirits themselvess, and prohibit the use of them in their families, except for medicinal purposes—but that they will use their utmost influence to discountenance the vice, and actively engage in promoting the interest of those associations, which have in special view the suppression of this great and growing vice. By order of the Presbytery,

HUGH BARR, *Stated Clerk.*

Moulton, Sept. 13, 1828.

MORAL INTERESTS OF SEAMEN.

The signs of the times are most interesting in respect to seamen. Efforts for their benefit seem to be unusually blessed; and the prayers of Christians, we trust, are beginning to be more and more enlisted in their behalf. -A letter from the U. S. Naval Chaplain at the Gosport Station, Portsmouth, Va. to a naval officer in this city, dated October 25, says, "Next Lord's day, a seaman and marine, and two seamen's wives, will unite with the church at Portsmouth. There are others, I trust, who will have boldness and freedom to follow their example soon. Yesterday I organized a Bible Class at the Marine Barracks. I will impose upon you the task of sending me three copies of the New-York Observer, and one of the Sailor's Magazine, for the use of the U. S. ship of War Alert and the Marine Barracks."—*New-York Observer.*

Alms-giving never made any man poor, nor robbery rich, nor prosperity wise.